

The Bombay Guardian.

VOL. XX.—NEW SERIES.—No. 19.

SATURDAY, JULY 11, 1874.

[Rs. 8 per annum; with Indian Postage
Rs. 9-10; to England Rs. 12-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—SOME rules for the guidance of the Police in cases of unnatural or sudden death, have been published. The following relates to a person found hanging or strangled:

"Note, if possible, before cutting down the body or removing the strangulating medium, any lividity of face, especially of lips and eyelids, any projection of the eyes, the state of the tongue—whether enlarged and protruded or compressed between the lips—the escape of any fluid from mouth and nostrils and direction of its flow."

A non-official mind would suppose that the very first thing to be done would be the cutting down of the party found suspended, or the liberation of a strangled person, as possibly there might be lingering life in the body, and prompt efforts might be the means of saving life.

—THE Rev. Messrs. Parkhurst and Spencer who were with Bishop Harris (M. E. Church) when he was in Bombay in the earlier part of this year, and who are well remembered by many who then heard them preach, have been of late working with Mr. Moody. Some notice of them will be found in our account of the work in Perth, extracted in another column. Mrs. Barbour, in the *Christian*, says: "The work of Mr. Parkhurst of Chicago, and Mr. Spencer from Illinois, has been most opportune, efficient and ready."

—SOME copies of our paper, refused because letter postage was demanded for them, have been returned to us from the Dead Letter Office. It appears that, through inadvertence, wrappers that had some printed words on the inner side were used for the addresses. Such wrappers may be used by book-post, but not by the newspaper post. We regret much the inconvenience thus caused.

—THE publication of new books of devotion in Paris this year, is unprecedented, we are told. But to whom is this devotion rendered? Alas! not to the Creator, but to a creature, to the Virgin Mary. Twenty-five new books of this kind are announced in connection with the Mois de Marie, Mary's month of May. One of these books contains "the very latest apparitions of the Virgin." Politics and religion are curiously blended in these publications. The title of one of them is: "The Resurrection of France and Chastisement of Prussia."

—AN extract from the *Madras Mail* in our Epitome, presents the Madras Government to us in anything but pleasing associations. That Government is at present engaged in restoring a Hindoo temple at Tripetty. It is hoped that the Mahunt, or head Gosavi, the recipient of the offerings paid by the worshippers of the idol, will eventually pay the amount of the estimates—Rs. 45,000; but meanwhile the Madras Government is doing the work through the Public Works Department. This may be dignified with the name of Orientalism, or Archæology; it

is none the less worthy of the sternest reprobation of all who believe that God reigns.

—THE following is from a private letter received from Rev. Wm. Taylor, Madras:

"Pardon my delay in writing. I had 17 preaching services last week, and not much time for writing. We had our first Quarterly Meeting this week. There were 21 besides myself in the Quarterly Conference. At the love-feast the chapel was crowded. About 250 took sacrament. The speaking was clear and distinct; 106 bore clear testimony for Jesus. We have 335 members, of course nearly all probationers, for it is only five months to-day since I preached my first sermon in Madras. We have 18 classes: 10 in Madras (one being a Tamil class), 3 in Perambore, 1 at the Mount and 2 in Palaveram. All these have leaders, except one at Palaveram. Brother Macray, as soon as he began to recover went to the Mount, where Bro. H. and his wife, converted at Palaveram, were doing the work of Missionaries. Bro. Macray has organized a band now numbering 36, over 31 of whom have professed under the ministry of Bros. M. and H. Bro. Macray also went to Poonamallee and had 17 saved in the Wesleyan Church."

Many besides the 335 mentioned have been converted under Mr. Taylor's ministry in Madras, and have connected themselves with other churches.

—THE comet now visible in the neighbourhood of the North Star, is doubtless the one described in the *Athenæum* as first seen by M. Coggia, April 17th last. It will be nearest the earth July 27th; its distance a hundred times the distance of the moon.

—WE have received some copies of *The Children's Treasury*, an illustrated paper for children, published by Dr. Barnardo of the East End Juvenile Mission. We extract a piece.

—THE Septennate is a fixed idea with Marshal MacMahon, and he is evidently determined to leave no margin for French volatility. No liberty is so dear to the French people as the liberty of changing their minds, and it now appears that they are to be deprived of this.

—A Hindoo, in the *Indian Statesman*, says:

"The ignorant state of the females ought to excite the sympathy of all educated and philanthropic men and women, who should exert themselves to raise their Hindu sisters from the darkness of ignorance to the light of knowledge. The best means to diffuse intellectual and social life amongst them—a means that can be practically adopted—is, for enlightened Hindus to request the ladies of Christian Missionaries, acquainted with the vernaculars, to visit their wives, daughters and sisters at their homes, to teach them to read and write, and to give them social and intellectual instruction. These enlightened ladies, who have been humbled down by the spirit of Christianity, are proper persons for the work; and they will not, I trust, decline to accede to our request out of philanthropic heart and soul for the good of their eastern sisters."

There are ladies in Bombay, some connected with Missions, some not connected, who would be rejoiced to receive invitations to the houses of their eastern sisters. They would not wish, however, to be denied the privilege of speaking of Christ. Calcutta is far in advance of Bombay in this matter.

Many hundreds of families there receive such visits regularly. A lady in Bombay who gives her whole time to this work, finds scarcely a dozen houses thus open.

"It would have been a beggarly thing to have brought Christ into the world only to produce the sort of lives we see in many professing Christians." This remark fell from the lips of Mr. Varley at the late Liverpool Conference. Is it not true? Look at the cross of Christ; consider the dignity of Him who is here incarnate (Heb. i., Col. i., John i.), consider the perfection of his manhood (Heb. vii. 26), consider the humiliation and sufferings of those last hours, above all the apparent rejection by the Father, contemplate this tremendous price paid to redeem you from all iniquity; and then look at what God has to show for all this outlay, in you. God has brought to bear upon you the same motives, the very same, that rendered Paul such a flaming and self-sacrificing servant of God; and yet how small a proportion of all the possibilities of your nature are yielded to God! Is it that you are such an exalted personage that the least bit of homage from you is to please God as much as the whole-souled, life-long devotion of a Paul?

"Oh the infidelity there is amongst us regarding the presence of the Holy Ghost, and that we have him dwelling in us! This is the great hindrance everywhere to a mighty work of grace, that we Christians do not realize that we have at every moment of our existence the Holy Spirit of God in our hearts." These are the words of Mr. Moody as reported some time ago in the *Evangelist*. The remark is of the highest importance. He that has faith has Christ; he that has Christ has the Spirit; it is therefore no more certain that Christ is ascended on high, than that the Spirit of God dwells in believers. But in the Spirit of God we have the power of God, even all the resources of the Godhead, in the most available form. But unless we recognize the true dignity and character of the Spirit dwelling in us, how can we expect his mighty aid. When we look within shall we see nothing besides our own weakness and ignorance and unholiness? Shall we not recognize the presence of the mighty Potentate the Spirit, rejoice that His impulses are just as available as those of our own spirit, and expect to be swayed by Him? How else can we be strong in the Lord and in the power of his might.

SPEAKING of Revival services the *Indian Church Gazette* says:

"The system pursued by the Church, and those who do not belong to her, is different. There is no envy or jealousy; it is simply realising the

saying of old, that two cannot walk together unless they be agreed. There is something misleading and fanatical in frantically calling on a sinner to believe in Christ or to trust in His blood, or His finished work, or to come to Him just as they are, or cast themselves upon him without telling them the way in which they are to come, and the points which they are to believe. The Church treats each baptised sinner as having received a gift in infancy, a trust and a talent for which he is responsible. She calls upon him at his repentance and conversion to consider the misuse of this; to own and confess his neglect; to receive the pardon of his sins through the precious Blood of Christ by the application of the sacraments of the Church; to be fed and nourished when so cleansed by the constant use of those same sacraments, and by the grace so supplied to glorify God by the works of a new life."

The system here said to be pursued "by the Church," is a system pursued not "by the Church" of England, but by a certain number of ministers in that Church. The majority of them entertain very different ideas from those here mentioned, and pursue a very different course. How quietly is it here assumed that the Ritualists are the Church! It is not merely the other denominations that are extinguished, but the best part of the Church of England itself. What is of much more importance is that the Apostolic Church itself is snuffed out in this paragraph. For the methods denounced are those which are commended in the Acts of the Apostles, and those which are commended are not there found. When asked by awakened sinners what they should do to be saved, the Apostles replied, Believe on the Lord Jesus Christ and be saved. We agree with the writer above quoted that it is very desirable for the preacher to show what the faith required is; but let him beware that he do not so explain it as to put something in the place of Christ. The Gospels themselves abound with the best possible illustrations. Let the preacher tell about the woman who was a sinner, who came directly to Jesus with her sins and broken heart, and got from his own lips the assurance of forgiveness. Let him tell of Bartimeus and Zaccheus, and the leper and the centurion. The preacher must himself show all honour to the word of God, if he would have his hearers receive the word unto eternal life. 'The Sacraments of the Church' is an expression that nowhere occurs in Scripture. Faith in Jesus Christ involves obedience, and the believer will gladly confess Christ by baptism and commemorate his death by partaking of the Lord's Supper; but even in these the believer has immediately to do with Jesus. To have supported the view that the grace of the Lord Jesus Christ is committed to a priesthood to be by them dispensed, the Gospels should have given us narratives very different from these actually found in them. The woman who was a sinner would have been seen outside the threshold of Simon's house, and we would have seen Peter or John going to and fro between her and Jesus. "The Master says you are forgiven; go in peace." How very differently would such words have fallen upon her thirsty spirit from those which she heard from his own lips. The word is nigh thee; even in thy heart and in thy mouth; that is, the word of faith which we preach; that if thou wilt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him from the dead, thou shalt be saved. Salvation is the heart's reception of the divine word relating to salvation.

We have been favoured with the following:—

The Baptist Chapel at Poona, which since Mr. Gillett's resignation some years ago has been without a Pastor, was reopened on Friday 26th ult. by a prayer meeting at which each Evangelical denomination in the Station was represented. The chair was occupied by Colonel J. Field, C.B., Deputy Judge Advocate General of the Army, with whose name every Christian movement in this place is associated. After a hymn had been sung, and a prayer offered by the Rev. Mr. Dunjeebhoy, of the Free Church Mission, the Chairman in a short but earnest address wished the new Pastor, the Rev. Mr. Hormusjee, "God speed." He said that it was with peculiar pride that he filled his position at the meeting, and not pride only, but with feelings of humble gratitude to the Giver of all good. Just twenty-seven years ago when only a Lieutenant in the Army and stationed at Sattara he had had the pleasure of receiving into his house and introducing to his friends the three missionaries now present, then recently converted to Christianity, and now after so many years they were permitted to meet together once more, and he had the privilege to again introduce one of those very three to this meeting. From what he knew of Mr. Hormusjee and his works, he felt sure that in the building where they were then assembled Christ and Christ only would be preached, and preached with all the earnest sincerity and faithfulness of one who has known and felt the saving power of the Gospel, and who had borne much fruit in the Master's vineyard. After an absence of 12 years in England, where Mr. Hormusjee had done much to raise a greater interest in the people as regards Mission work in India, he returned to his own country, to teach his own people, and had done this at the cost of much personal sacrifice, both as regards the giving up of an influential appointment, and separation from his family. Four years ago the Chairman, while on leave, had visited Mr. Hormusjee in London, and it was due to certain remarks that fell from him on that occasion that the latter had been induced to return to Poona.

The Rev. Mr. Fox, of the Methodist Church, was then called upon to say a few words, and in a truly brotherly spirit he welcomed into our midst another labourer for Christ. He said that he felt there was a great work to be done in Poona, and that the addition, rather than raise any jealousy among the workers already in the field, should be a cause of rejoicing. From his heart he wished Mr. Hormusjee would prosper, and he welcomed him in all sincerity, and in the hope that many souls would be brought to Christ under his ministry.

Major Candy then engaged in prayer, in which the new pastor and his cause were earnestly commended to the Great Shepherd. After this the Rev. Nayanar Sheshadree spoke at some length on unity, and then expressed the firm belief that the day of idolatry in this country was doomed, and the time was not far distant when instead of temples to the gods of wood and stone that now cover India, houses would be raised through the length and breadth of the land dedicated to the worship and glory of the one true God.

After the singing of a hymn, the Rev. Mr. Hormusjee concluded with prayer.

The Rev. Mr. Ross, of the Scotch Church, was prevented from attending owing to indisposition, and the Rev. Mr. Beaumont, although present, was too unwell to speak.

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PROMISES AND COMMANDMENTS.

"The Christian should aim to live among the promises. Here should be his home. As Adam lived among the flowers of Eden, so the regenerated man will live among the promises. All the sweetness of life is here, and he should try to extract it. The higher joys of existence begin among the promises and end in their accomplishment. Here then let every child of God abide."

We meet with the above, and have no doubt that it expresses the sentiments of many. We do not, however, approve of the teaching, and are persuaded it is not in accordance with Scripture. The reason why

Christians should aim to live among the promises, make their home there, walk there as Adam in Paradise, is no doubt that they may abide in the consciousness of God's love. It is, indeed, of the highest importance that Christians should dwell in the consciousness of God's love; and the Lord Jesus is careful to show us this obligation. "Continue ye in my love," he says, John xv. 9. "Keep yourselves in the love of God" says Jude. But our Lord immediately tells the disciples how they shall abide in his love. "If ye keep my commandments ye shall abide in my love." Instead of referring us to the promises, he refers us to the commandments. And again, "Ye are my friends if ye do whatsoever I command you." He claims from us recognition of the fact that his love is just as truly embodied in the commandments as in the promises. We dishonour the word of God when we pick out the promises and look at them apart from the commandments, as one would choose the sweet and leave the bitter. Look at the way David magnifies and rejoices in the commandments of God, in the 119th Psalm. There is not the slightest trace of legalism in this; this psalm is permeated by a truly evangelical spirit, that listens delightedly to God whatever falls from his lips. Oh how love I thy law! I longed for thy commandments. How I love thy precepts! All through he speaks of the commandments as expressive of God's loving-kindness. "Stretch forth thy hand," said our Lord to the man with the withered hand. If this man had had a partiality for the promises, and a comparative coolness toward the commandments, he would have immediately pleaded inability and his arm would have remained lifeless at his side; but faith gave him a juster view of the matter. The ten lepers, not yet cleansed, commissioned to go and show themselves to the priest, might have pleaded the fact of their continued leprosy, and asked for a promise instead of the commandment; but they would have simply cheated themselves out of a great blessing; the promise was shut up in the commandment as the kernel is contained in the shell. So with the blind man whose eyes our Lord covered with clay and who was commanded to grope his way to the pool of Siloam and there wash; so in fact all through the Gospels. Reconciliation with God means reconciliation with his will; faith in God means an assurance that his commandments are expressive of his kindness.

The Spirit of God is the spirit of truth, and he uses the whole truth of God in the work of sanctification. We do not think the Spirit of God will enter into our private arrangement of a paradise of promises. That is not his conception of a paradise. We have indeed this appeal of Paul to the Corinthians: "Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit." He refers to the promises he had just before quoted; we turn to them and we find them shut up inside of commandments, and not to be got at except through the commandments: "Come out from among them and be ye separate and touch not the unclean thing; and I will receive you, and will be a Father unto you." Look at the gracious words of Jesus: "Come unto me all ye that labour and are heavy laden, and I will give you rest; take my yoke upon you and

learn of me and ye shall find rest unto your souls." There is a promise, twice repeated; but in both instances it is inextricably knit together with commands. One of the last words of the Bible is, "Blessed are they that do his commandments."

We do not get a just view of God by limiting our attention to the promises, or by endeavouring to find our chief happiness in them. This is the reason why so many are groping in the noon-day, and complaining of darkness in the midst of light. The promises are indeed exceeding great and precious; but to whom are they so? To him whose heart's desire is to do the will of our Father in heaven.

But is it not with the promises that we are to overcome temptation? Is not this the appointed weapon? Well, let us see. Jesus was tempted in all points like as we are, yet without sin. How did he resist the adversary? By promises? No, but by commandments. He referred the matter to the authority of God. The one question was, What is the will of God? 'Man shall not live by bread alone, but by EVERY WORD that proceedeth out of the mouth of God.' 'Thou shalt not tempt the Lord thy God.' 'Thou shalt worship the Lord thy God and him only shalt thou serve.' It is noticeable that the devil assailed him with the promises: 'He shall give his angels charge concerning thee.'

Paul's first ejaculation, on discovering Jesus to be the Messiah, was: 'What wilt thou have me to do?' And toward the close of his life we still hear him exclaiming: 'Whose I am and whom I serve.'

What God hath joined, let no man put asunder. Look at our Lord's Beatitudes. These are the key-note of the whole Gospel. The error which we have now noticed has prevailed very much in our modern churches. This is one reason why so few are found willing to leave their native land for foreign Mission work. No man can possibly have too exalted a conception of the unsearchable riches of grace in Christ; but no man will have any deep experimental acquaintance with this grace, unless he learns to find it in the commandments. 'Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.' Paul found this overwhelming grace in the command to go into all the world and preach the Gospel to every creature. If any among our readers have been giving excessive attention to the promises, little to the commandments, we earnestly exhort them to honour God by believing that the latter contain just as great revelations of his love as the former, and to seek the blessings that are contained in them. 'He that keepeth his commandments dwelleth in him and he in him,' was the testimony of the beloved disciple in his old age.

MRS. BALLANTINE.

"The memory of the just is blessed."

The death of Mrs. Ballantine, noticed in the *Guardian* of last week, suggests the above words to us. Though it is now nearly nine years since she left India, the news of her death brought to many hearts a feeling of personal bereavement. Especially is this true in the Native Christian community in and around Ahmednuggur, where Mr. and Mrs. Ballantine spent the greater part of their thirty years of Missionary labour. The memory of such a person is "blessed," because it is purifying, elevat-

ing, and stimulates all who knew her to similar earnest efforts for the spiritual good of men. The very thought of her rebukes the sluggish and careless, and draws the earnest and devout nearer to heaven, and the Saviour whom she loved.

The results of the labours of some appear largely during their lives. They seem to gather fruit as they go along. Others labour in faith and hope, witnessing little fruit, but leaving the results with Him who has said, "I know thy faith, and thy patience, and thy works." The lives of pioneer Missionaries are often of this latter kind. Mrs. Ballantine was permitted to see much fruit of her labours, especially in the last years of her stay in India; and yet we are inclined to think those who come after her are seeing still more. The Native Christian women in the churches of that district, now wives and mothers, many of them studied in her school, and are themselves the fruit of her devoted life. And through them her influence reaches their families and neighbours. So in ever widening circles it is repeating itself, and though we may not be able to trace its onward course, He who bestowed such grace upon her, can follow its results to the end of time.

Mrs. Ballantine's usefulness was by no means ended when she left India. After thirty years of toil here, on the homeward voyage she was called to leave the dust of her beloved husband in the sea. Reaching her native land, worn and widowed, her friends would have thought her entitled to an honorable rest during the few remaining years of her life. But her loving heart still found work to do for the Master. She would gladly have returned to India, and renewed her efforts for the good of this people, but this was not permitted. The Lord had a work for her in America. Making her residence at Amherst, the seat of Amherst College, she became the nucleus of a pleasant home for her children while pursuing their studies, and fitting themselves for life's duties. Her three sons passed through their collegiate course, enjoying the hallowed influences of a mother's prayers and counsel; the youngest being in the last term of his senior year when she was called away. Many other students residing in her family, or becoming acquainted with her, have also found in her a friend and a mother, and received new impressions of life's duties.

The Rev. Dr. Stearns, President of the College, who took part in the services at her funeral, spoke of her earnest piety and devoted life, as having exerted a most salutary and elevating influence on the religious character of those connected with the Institution.

When the connection between efforts and results is not clear, or the fruit of our labours is long delayed, we are often ready to be discouraged. Our hearts become faithless, and our hands slack in the service of the Master. But looking back upon such a Christian life as the one in review, and considering it as a whole, we see that no part was fruitless. There is a fitness in its parts, and a completeness and beauty in the whole, which the outlook from any point of its progress could not reveal. In its various connections, it reaches out the richest social and spiritual blessings to all around, and the hundred-fold harvest is a sure return. Such a life repeats with emphasis the exhortation, "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

TRAINING FOR MINISTRY.

Please note the subject: Training for Ministry. Not for the Ministry, but for ministry, service. You understand that it is the service of the Lord Jesus Christ we are talking about. And we do not mean service in all possible ways, but by direct personal inculcation of the Gospel. Thank God, many are awaking to the perception of the fact that there may be faithful and effective ministry without first surrendering many of the best years of a man's life to the study of languages and doctrines, and all that enters into the curriculum of a theological student; are discovering that the alternative of such a course is not necessarily renunciation of ministry, but ministry of another kind. Mr. Moody has been writing in the *Christian* on the subject of Practical Training for Christian Work, and he says:—

"In going through different parts of the country here and in America, the need in Christian work does not seem so much to be more ministers of the gospel, as more workers for Christ *outside* of the regular ministry. Paul speaks of the evangelist (Eph. iv. 2, and 2 Tim. iv. 5) as a worker apart from the regular pastor. Might not evangelists, both for home and foreign work, pursue some course of study, which might fit them for their special work, and yet not take the length of time that is necessary in preparation for the duties of a regular pastor?"

"It impresses me that there are young men whose hearts are aglow with love to the Saviour, and who long to give their lives to his service, who could not give the six or eight years required for the regular ministry; and while we would not change the course required for *them*, might not the evangelist and lay-worker have a shorter one, perhaps two years, specially designed for his special form of labour? There are other workers needed outside the ministry besides the evangelist, who have generally had less opportunity for the training needed than these, and this class embraces the city missionaries, secretaries of Young Men's Christian Associations working among the young men, colporteurs, etc.?"

"Would it not be well if such candidates for work could have some opportunity for Bible study, etc., in the morning, and in the afternoon go into the homes of the people and carry the word of life to them?"

"While I believe every one has a special work to do which no one else could do, I think also that many are longing to have some means of *learning the most efficient ways of working*, that they may accomplish more."

The Psalmist, writing prophetically, says, "When the Lord gave the word, great was the company of them that published it." And Joel, describing the dispensation under which we now are, makes its grand peculiarity to consist in this that the Holy Spirit, bestowed formerly on prophets and men of special functions, is for all classes and conditions, for sons and daughters, servants and maidens, old and young. And a genuine Revival is marked by the earnest desire kindled in the hearts of all who find peace in believing, to make others acquainted with the Saviour. God is now working; and there are indications that He will work still more mightily. We know for a fact that there are many who are longing to *learn the most efficient ways of working*. We have been asked to help in this matter. We are willing to do so, as God may give us the ability; and we propose to publish, from week to week, our thoughts on the matter.

At the outset we would call attention to a statement in Paul's second letter to his son Timothy:

"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The first thing is to have been made wise unto salvation through faith in Christ. Not found wise, but made wise; for the promise of wisdom is to those who feel their need of it, their personal deficiency. Made wise not unto the approbation of men, but unto salvation. This wisdom is found in Christ by faith. Christ is made of God unto us wisdom, not only with reference to our own justification and sanctification, but with reference to fruitfulness. The believer is made wise unto all that pertains to salvation. Searching the word by faith, the man of God is made perfect, thoroughly furnished unto all good works. The word of God is God speaking to us; and in the word God so speaks to the earnest, believing, prayer-

ful student of his word, that he becomes fitted to set forth that word to his fellow-men. They therefore who wish to learn the most efficient ways of working for Christ, cannot give too much heed to the statement here made. It is in Christ's own school that men best learn the art of preaching Christ. And Christ's way with his pupils is emphatically the experimental way. The truth is mighty in their heart before it is mighty in their hand. It is as self is slain that they learn to slay. To become mighty in the Scriptures a man must be mastered by the truth before he can become fitted by it to win others to Christ.

The question that now comes up, is this: How shall I read the Scriptures so as to become fitted by them to set forth the truths of the Gospel effectively? We will consider this.

WHAT THE LAW CAN DO.

We agree with our correspondent of last week that the law can neither justify nor sanctify, and that in Christ alone we have sanctification. But let us define. The law is the revelation of God's will to us. When a man says, The law cannot justify, he means that a man cannot by means of the law obtain justification. The law can only enlighten, it cannot give power. But many think that although the law cannot justify, inasmuch as the unjustified man has no power to keep it, yet the justified man may obtain sanctification by means of it, because in his new nature there is power. They that entertain this idea do not pretend that they have the power requisite to complete sanctification; they profess to be able only partially to do the will of the Lord. We entertain a different view. We think that the power that subdues evil within us and enables us to resist temptation, is from first to last the power of Christ. We never have power of our own to do the will of the Lord; it comes to us from Christ, moment by moment, as the light comes from the sun. We think it is a grand moment in the experience of a Christian when he comes to the thorough recognition of his depravity; when he discovers that he is void of all good, and that there is none good save one, that is, God. Having reached the point of self-despair, and come to an end of his supposed ability to overcome the evil of his nature and do what is right, he is then prepared to discover in Christ the sanctifying power, and to receive Christ as his sanctification. But now, what is meant by Christ our sanctification? Does it mean that Christ's holiness makes up for our deficiency, supplements that which is lacking in us; as when a man can only pay his creditors a certain percentage, and a rich friend makes good the remainder? No, indeed; this is altogether too flattering an account to give of self. But what we understand is that Christ's goodness is our only goodness; of him, through him and to him are all things. It would be absurd for the branch to imagine that the vine was only needed to make up its deficiency; wherein the ability of the branch fell short of the requirement, the vine should supply. Nay, every particle of the sap is from the vine. Without me, apart from me, you can do nothing. But further, by our sanctification we do not understand Christ's goodness presented to God as a covering of our badness; we understand by it, Christ's goodness appropri-

ated by us, his communicated grace, that in and through us the will of God may be done, 'grace to help' (Heb. iv. 16.) In Christ we have all things that pertain to life and godliness. The man Jesus, who was holy, harmless, separate from sinners, even he may be heard declaring, I can of mine own self do nothing. This thing is perfectly understood in heaven, where the holy ever continually ascribe all glory and honour and riches and wisdom and strength and blessing to Him that sitteth upon the throne. It is therefore not at all a question of our ability. The Christian who says, I can only half do the will of Christ, makes two mistakes, one relating to our own ability, the other to Christ's in us! He cannot do the will of Christ at all. No man can call Jesus Lord save by the Holy Ghost. As Paul puts it: "By the grace of God I am what I am; and his grace was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God that was with me." So the grace of God flows to us and works in us, as sap in the vine. And the question relates to the sufficiency of Christ. And if the question relates to this, almost all will admit that the supply will be according to our faith. For a full faith there must be a full supply, as a deep inspiration fills the lungs with air; and the faith is to be habitually exercised that the supply may be continuous.

We may refer again to the opinions and citations of our correspondent.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Into the question of how far the Bishops of India have by their recent act regarding increased efforts to Christianize this country departed from the spirit of the orders of Government I will not enter; but I do desire, if you will give me space, to offer a few remarks on the very remarkable letter which they have recently forwarded to the Archbishops, &c. &c., in convocation assembled.

It is so long, nearly 3 feet of close print, that I can only attempt to notice a few of the statements and assumptions on which the whole is based. The object set forth is the Evangelization of India, and the means, if I read aright, the instrumentality of the Church of England.

"We" (the Bishops say) "are convinced that the future of India depends very much on what is done for it by the Church of England during the next few years." Then alas for poor India! "Men of education," it seems, "are tempted to take refuge in the mystic attractions of a scientific pantheism." To save them, "only faith is needed and the will to put forth those inexhaustible resources which are stored within our Church." Has the Church been so very successful in her efforts to prevent men of education in England "taking refuge in the same mystic attractions?" I trow not. This same Church for 300 years has been in power in England, with a revenue of 6 or 7 millions sterling, more than 10,000 clergymen patronized by Government, and sustained by all the influence of the aristocracy and upper classes of society; she has dispensed their charities, and, until lately, was in sole possession of every graveyard, wherein none but her clergy might bury the dead, and of every altar at which none but they might legalize matrimonial bonds: what has she done with the vast talents entrusted to her? To say nothing of the millions who have left her communion for what they regard as more free, pure, and Scriptural, what is now her own condition? "It is now" (says the *Times*) established that a clergyman of the Church of England may teach any doctrine, within limits which only extreme subtlety can distinguish, from Roman Catholicism on the one side to Deism on the other." Whence do the educated Natives of India obtain those books which lead them to reject the Bible and cling to Atheism. May we not say, from those who have been brought up in the Church of England?

What is the present condition of the labouring classes in the agricultural districts of England?

Such, as the clergy themselves assure us, that it would be dangerous to raise their wages, because they would probably only spend them in the public house. Is it not true that "The Church" with all her resources has not been able to keep her own children from relapsing into infidelity, or embracing a ritual and doctrine at variance with the Gospel of our Lord Jesus.

Leaving out the millions of dissenters; the masses of unbelievers abounding in all our large cities, the vast number of ignorant (because uninstructed) farm labourers, prompt the enquiry, what is there in the past to encourage the hope that "the Church" with all its vast resources and powerful patronage is to be the instrument for the conversion of India? If its future depends so much on what may be done for it by the Church of England during the next few years, then surely its case is hopeless indeed! If the Church would help to win the millions here to Christianity, it must be by freeing herself from Romanism and increasing largely Protestant Missionaries who would emulate the example of our Reformers, some of whom sealed their testimony with their blood.

Again, do we not know that everywhere the greatest triumphs of the Gospel have been obtained, apart from Ritualism, by the simplest exhibition of Gospel grace?

What has "the Church" had to do with the work of God in Santhalistan, where after 6 years of pure apostolic life and preaching, we find a church of 6 or 700 communicants, besides numbers of catechumens. The members of that church "build their own chapels, support their own pastors and teachers, and have already formed a Missionary Society to carry the word of God many miles away to other people." In speaking of India as a Mission field, is it Apostolic to pass over what the Lord of the harvest has done—and is doing—by His servants in Orissa, Calcutta, Madras, Malabar, Nellore, Travancore and many other places?

What do the Bishops mean when they say, "In the Islands of the Pacific, you have bestowed, during the life of one generation the Church of God in the fulness of its order and the completeness of its gifts." They surely would not have the world forget the dark night of toil passed by the Missionaries of the London Mission Society, or the eventual success granted to the labours of such men as Nott, Williams, Turner, Gill, &c. &c. In some of these islands there are thousands of faithful men whom Romish craft, backed by French oppression, carried on for 30 years, has not been able to corrupt. Contrast this with the injury inflicted on the Church of England by Ritualists within half that period.

"Filled" (say their Lordships) "as our hearts must be, with a sympathy which mourns for its debasement and with a love which yearns to bring its swarming myriads to the Great Restorer." Whose is the sympathy which thus mourns? The writers? The Archbishop and Bishops in convocation assembled? The Church? What will the Church give, of its 7 millions annually, to help forward the great work? What hope of assistance from the Archbishops of Canterbury and York with their £15,000 and £10,000 a year or from the Bishops of London and Durham from their 10,000 and 8,000? Again: "In fact, looking at the work of Missions on the broadest scale, and especially upon that of our own Missions, we must confess that in many cases their condition is one rather of stagnation than of advance." Is it possible that the Bishops have the idea that the converts in India are in as great a state of stagnation as the people of England?

It would be a waste of words to enlarge upon this. Every one (who knows anything of this subject) is aware that millions in our own country are in worse than heathen darkness. "Better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them."

There is not a doubt that a far larger proportion of the Native Christians of India are believers than in England. But, "The Missions do not attract many men of education," and is it otherwise in our own country? We read, "not many rich, not many wise, not many mighty;" and that "God hath chosen the poor of this world rich in faith."

"Between an Atheism from which they shrink, and a Christianity which fails to overcome their fears and constrain their allegiance." Whatever their speculation may be regarding the existence of God, we know that to be without Christ is in reality to be "without hope and without God in the world." And whose is the fault if Christianity fail to attract? Its professors! Is the life of Christians in India likely to attract? The greatest stumbling-block to Mission work in India is the apathy, the indifference, the godlessness of those who possess

in their heads and in their books the only truth which has been revealed to man—that truth which can stay him in every sorrow and trial here, and carry him to an eternity of joy in his Saviour's presence when life shall have past. How can we expect men to embrace our religion when most commonly the lives of those who profess it are marked by folly, worldliness and superstition? Truly our responsibilities, individually as well as nationally, are great indeed, in such a land as this.

"Give us men of high talent, men of profound learning." Though talent and learning are indeed valuable, yet without love and self-denial these gifts for such a work would be worthless; what we much more want is men filled with love to the Lord Jesus, striving only to win souls to Him, going forth Bible in hand, desiring to know nothing and to preach nothing save "Jesus Christ and Him crucified." Men who are content with a small amount of this world's goods, who are actuated and sustained by that love which passeth knowledge.

"Give us money also." The Church of England can well afford to do this; but, rich as the Church is, England, which spends 75 millions sterling a year in liquor and 25 millions in tobacco is far richer! and the Church still claims as belonging to her communion more than one-half the population! How can we expect the Lord's blessing on any efforts for the Evangelization of this or any part of the world, if we continue thus to live? It is vain. Alas! the drunkenness, the revelry, the extravagance, the contempt of God's laws, the neglect of the poor are more likely the prelude of our own decay than of increasing influence in the world.

One fact to which I would draw attention and which I have omitted, is that where the Church of England has had most success in Mission work (Tinnevely) there is no Ritualism; the services are marked by that simplicity which reminds us of the command "decently and in order."

Finally, the Lord has of late been visiting many parts of His vineyard with copious showers of blessing, using as His chosen instruments men who have received no "orders" from their fellow-men, but are, in true Apostolic style, constrained by the love of Christ to tell what He has done for their souls. While this work is sustained by the combined action of Presbyterians, Independents, Baptists, Methodists, is it not sad that, speaking generally, the Church of England stands aloof? and as surprising that through such a channel the water of life is expected to flow most freely to enrich the arid plains of heathen India?

I am, dear Sir,
Yours faithfully,
X.

Epitome of News.

SATURDAY, JULY 4, 1874.

—The out-turn of salt at the Sambur Lake is said to be two million maunds.

—At Peshawar it is an unusually sickly season. Nearly 25 per cent. of the European population have suffered from fever.

—Calcutta telegram: "Labourers are rapidly leaving relief works for the fields. The numbers in Tirhoot alone have been already reduced from one million to a quarter of a million."

MONDAY, JULY 6.

—*Times of India*; Malligaum, July 3: "Last evening, about 8-30, a comet was visible towards the north; it was about 15 degrees above the horizon, and became invisible after a couple of hours."

—The *Champion*, with ice from Boston, reached Madras in 74 days.

—Fall of rain up to Saturday, 22 inches at Byculla.

—Ragoo Dhakoo was tried on Saturday for the murder of his wife Rukmee. The jury could not agree.

—Dr. Stoliczka, naturalist, connected with Mr. Forsyth's Mission, died at Moorgai, 12 marches from Leh.

—Correspondent of the *Friend of India*: "Last week our special services were held every evening at Union Chapel, the Wesleyan Chapel and the London Mission Chapel at Hastings. The attendance throughout the week was very good, being largest at Union Chapel which was well filled almost every evening. The Rev. James Ross presided each evening at Union Chapel and was assisted throughout the week by ministers and laymen of other denominations. The meetings were held from half past

7 o'clock to half past 8. At the latter hour the general meeting concluded, but religious enquirers were invited to remain for prayer and conversation with Christian friends. Many, evidently deeply affected by what they had heard, did so. The Christian friends present endeavoured to remove doubts and difficulties and to give to each such guidance as they best could. At the close of the week nearly 100 persons gave in their names as desirous of following Christ, many of them professing to have found spiritual peace during the meetings. Between 30 and 40 usually attend other places of worship in the city, and have been recommended to the care of their several pastors. Both at the Wesleyan Chapel and at Hastings an excellent spirit pervaded the meetings; and many cases of spiritual benefit received from the special services there have encouraged those who conducted them.

"Last week the services were held every evening in the Circular Road and the Lall Bazaar Baptist Chapels. The Rev. A. Williams presided at the former and the Rev. J. Robinson at the latter. At Circular Road Chapel the attendance throughout the week has been surprisingly large, that is to those accustomed to the ordinary attendances at religious meetings in Calcutta. At the last, on Saturday evening, the Chapel was crowded. Mr. Williams stated that some had advised that the meetings should be continued, but it was not his intention to carry them on further at present. He wished for time for personal intercourse with religious enquirers, of whom there are many. There have come to his knowledge sixteen cases of what seem to be decided conversion, some of these being very remarkable.

"Last Tuesday a meeting of the pastors of the Native Christian Churches was held in the Itally Baptist Chapel, where a plan for united prayer meetings among the Native Christians in the northern part of the city, and also similar meetings among those residing towards the south, was discussed and adopted. This plan provides for one or two special meetings each week, and is intended to be carried out during several months."

—*Friend of India*: "A large number of Pice Tracts defending Hindooism and abusing Christianity are being sold in the Upper Provinces. It is estimated that a million and a half are now in circulation. Most of them are lithographed and illustrated."

—It is said that the majority of the coins that figured in Dr. Leitner's collection, in the International Exhibition, are the work of some native craftsmen of Lahore.

—*Times of India*: "Father Ignatius (the Rev. J. L. Lye), in bidding farewell to a London congregation, gave an address explanatory of his position. He said that most Christians were humbugs, who went to church but did not care two straws for Jesus Christ or His Gospel. Could anything be more disgraceful than that the Legislature should transact business on Ascension Day and adjourn for the Derby? The monastery was the only safety, especially for ladies, who gave up their souls and everything for it. Numbers of professing Christians were atheists at heart."

—*Illustrated News*: "In Parliament a bill has been introduced to enable steam traction and other engines to be used on the public roads, under the proviso that neither smoke nor steam shall be emitted from them, that there be no noise from the blast, and that the rates of speed now usual for vehicles devoted to similar objects or carrying on a similar traffic shall not be exceeded. The general supercession of horses in our streets and roads by light engines appears to be now only a question of time. A good air-engine, working with liquid fuel, would give a great impulse to the substitution which must one day take place."

—*Lucknow Witness*: "Rev. Kasam Mahammad, a converted Musalman pastor of one of the churches in connection with the American Marathi Mission, is engaged on a version of the Koran in the Marathi language, and expects to have it ready in about a year more. We believe there has been no instance of a Mohomedan translating the Bible for the edification of his countrymen. The fact that a Christian should translate the Koran speaks volumes for the confidence we have that our faith and its rivals only need to be fairly compared to have the superiority of our religion plainly perceived. Christianity is the only system of faith that courts the most thorough investigation, and is a gainer by every increase of knowledge and light."

TUESDAY, JULY 7.

—Professor Porter, of the Madras Medical College, speaking of the abuse of alcoholic liquors, says: "I have known of so many promising young Apothecaries and Hospital Assistants come to utter

"ruin through this failing that I would strongly advise you one and all never to allow spirituous liquors to pass your lips."

—*Times of India*: There is an ominous significance in the telegram announcing Marshal MacMahon's order of the day, on the review of the French Army held by him in the Bois de Bologne. After praising the conduct and appearance of the troops, he says that "with the Army," he can maintain order and peace during his Septennate. Those three little words "with the Army" appear to us of extreme significance, when the present aspect of affairs in France is taken into consideration. For some time party passions have raged at fever heat. The scenes in the Assembly have been of an exceptionally violent character. Radicals and Bonapartists have been with difficulty restrained from assaulting each other in the heat of debate. The Ministry resigned. All attempts to form another were frustrated by the inability of getting together a Ministry that could rely on a working majority. Thus thwarted on every side, Marshal MacMahon determined to form a Ministry of his own, and sending for his old comrade and friend, General Cissey, he entrusted the task to him. The General obeyed the order with the same alacrity as he would have shown had he been ordered to charge the enemy, and the result for the present is what may be called a scratch Ministry, living from week to week. Affairs being in this state, the Marshal takes opportunity of a review of the troops, to remind the angry Bonapartists, the clamouring Radicals, the Legitimists, and all other parties, that he is elected for seven years, and that "with the Army" he intends to hold his own. One can but deplore this sad necessity."

—We entirely agree with the following which we find in the *Times of India*, and in fact have spoken to the same effect years ago:—"I find it flashed about the Superintendent of the Crawford Markets has sent to the Cannon Memorial Fund the amount subscribed by the stall-keepers of the Market. In connection with this I wish to inquire if the Superintendent passed the subscription list to the stall-keepers, or if they of their own accord subscribed and handed over the amount to him? I would ask the same with regard to the subscription got up to give an ovation to Mr. Crawford. It seems to me, Sir, that heads of establishments cannot be too careful lest any act of theirs, however disinterested and praiseworthy, should be misconstrued by their subordinates. If the two lists were sent round in the name of the Superintendent, every one acquainted with natives will agree with me when I say that the poor native dealers subscribed rather to please the *Sahab* than for the objects of the subscription. To avoid this misconception, it would be well if, in future, this practice were discontinued."

—The *Christian Spectator* has an article on the population of Bengal. The Europeans number 19,857; Eurasians, 20,279. About half of these are in Calcutta. Brahmans 1,000,000; Kayasths 1,100,000; Vaishnavas 428,000. In the zillahs where the Baptist Missionary Society has agents there are 42,000 villages and 13,000,000 inhabitants, for whom there are a dozen missionaries. In other districts, having a population of ten millions, there is not one missionary.

WEDNESDAY, JULY 8.

—We mentioned in last week's issue some items of the wealth that is rolling in upon Pius IX. Here is something to complete the picture: "The *Vienna Presse* has now received the following information from Rome. A Roman gentleman, lately returned from Belgium and Bavaria, tells, in a letter to the *Liberta*, incredible stories of the traffic which the priests carry on in those countries with the straw which they pretend to have got from the Vatican after having served as a couch for the poor imprisoned Pope. In Antwerp, where the writer lived for several years, he saw not only uneducated nuns, but also people of the highest classes who kept little bundles of such straw preserved as relics in urns made for the purpose. One can imagine, he continues, how the sight of this straw has made the believing curse the causes of the poor Pope's misery. And if one endeavours to convince these poor people that the Pope is not a prisoner but at liberty to go where he likes, they will not listen in the least, and pointing to the straw say that it is a positive proof. One Sunday, a priest describing the ill-treatment and indignities which the Pope had to suffer in his imprisonment, said, 'How can one doubt this, when he sees the straw on which the Pope has lain in chains.' At these words the whole congregation began to weep and to sob, and every-body wished to buy a straw, which cost 50c. Almost all priests sell it, and send half of the money gained to the Vatican as

Peter's pence. But, still worse, in Ghent they sell photographs in which the Pope is represented as a prisoner in a cage with iron bars, while an Italian soldier stands as sentinel before it. The people not only believe these pictures to be true, but also that the poor artist has been cast into one of the most horrible dungeons in Rome for daring to take these photographs. They are sold to the members of Catholic Unions at 50c; other people must pay 1f. 50c. The sale must be considerable, as the picture in the hands of the writer bears the number "45,343 Series 9." The half of the proceeds is also sent as Peter's pence to Rome.

—*Overland Mail*, June 19: Sir Wilfrid Lawson's Permissive Prohibitory Liquor Bill has been rejected by 301 votes to 75.

Mr. Newdegate's Convent resolution was negatived by 287 votes to 94.

The adulteration of food inquiry is attracting much attention.

Hospital Sunday yielded, so far as reported, 9,000l. The Royal Commission to inquire into the cause of accidents on railways has been nominated.

The Wilberforce memorial is to take the form of a missionary home, to be called Wilberforce House.

WASHINGTON, June 18.—The Bill for the appointment of an International Commission to study the means of providing for the safety of ocean travel passed the Senate to-day. The House of Representatives adopted a resolution favouring arbitration as a substitute for war in the settlement of international differences.

Mrs. Dwyer, of North Eighth Street, Brooklyn, struck her husband, a cooper, with a hammer, and fractured his skull, while he was sitting quietly in a chair reading a newspaper. They had some words about the distress of the family caused by Dwyer having struck with others of the Coopers' Union against their employers. As soon as the unfortunate man rushed from the house for the police, Mrs. Dwyer slew her three children, aged seven, four, and two years, in a horrible manner.

The Public Worship Regulation Bill and the Scotch Church Patronage Bill have passed the House of Lords.

Lord Yarborough has been discovered, and at Jersey, of all places, but drink had reduced him to such a condition that his journey home will be a matter of very small progress.

—*Bombay Gazette*: London: "Yesterday was the 59th anniversary of Waterloo, and at that famous battle a soldier named John Petty fought manfully. On Monday last he drowned himself in a water butt which he had filled for the purpose of committing suicide. He was in his 93rd year, and, to use his own words, before he made away with himself had been on the spree, got very drunk, spent or lost all his money, and then made away with himself."

—Rugoo Bhakoo, charged with murdering his wife Rukmee, has been sentenced to be hung.

—Mr. W. J. Addis has not been successful in his suit against the Secretary of State for India, for Rs. 23,000.

—*Times of India*: "At the present moment there are thirteen mills in Bombay and its neighbourhood, ten of which represent an outlay of Rs. 1,63,000. Of this number, five are actively engaged in enlarging their premises and increasing the number of their spindles and looms."

Six new ones are proposed.

—The gods Kanoba and Tookaram are expected in Poona to-morrow, on their way to Punderpoor. They are travelling in palanquins.

THURSDAY, JULY 9.

—*China Mail*: "The Viceroy of Fuhkien has written to the Japanese Consul at Shanghai, affirming the right of China to the whole island of Formosa, without distinction of inhabitants—whether civilised or savage."

—A London correspondent says "there are stories about high play in some of the clubs, which are more or less true of one or two. The settling last Monday at a certain club was £15,000 for cards alone, and all paid too, which was thought remarkable."

—*Times of India*: "We now hear on good authority that the Egyptian Government are desirous of acquiring a footing in Somauli, and wish to gain possession of the town of Berbera. They have sent armed reconnoitring parties in vessels down the Red Sea."

• No 138 of the asteroids has been discovered.

—Under the head of "Christian Charity" the *Times of India* says: "The *Bombay Guardian* desires to call the attention of the public to the very apposite quotation by which the *Indian Church Gazette* illustrates the chequered career of the late

Mr. Bellew, applying to him the lines which form part of Dryden's character of the Duke of Buckingham."

Then the lines which we are censured for quoting are quoted by the critic. We did not call the quotation a very apposite one; the critic does that; and we expressed 'no desire to call the attention of the public' to the quotation; the critic does. It is flattering to find our Epitome so carefully read; we may not expect that it shall be faithfully reported. On the whole our contemporaries find a good deal to admire in the late Mr. Bellew, and they bestow an amount of space upon the notice of his life which they would never accord to a minister that gave himself wholly to the work of preaching Christ. But then such a minister would care little for the honour that cometh from man.

—A good deal of rain has fallen in Bengal.

—*Civil and Military Gazette*: "Some sixteen miles from Hoshiarpur, in the village of Ghorabeha, resides a fakir named Gamu Shah. This man, upwards of five years ago, heard from another fakir the principles of Christianity. He studied the matter in his own way, and has for upwards of four years past been teaching those of his neighbours who would listen to him, that the Mahomedan religion is false, and that Christianity is the only true faith. He made several disciples, who were known as Gamu Shah's chelas. The missionary at Hoshiarpur has fostered the spirit of enquiry called forth by Gamu Shah's teaching, and has paid frequent visits to the village with the object of further instructing the enquirers in the truths of our religion. At length some six months ago, one or two of these men, who are Mahomedan Rajputs and zemindars by profession, were baptized at their own request, in presence of hundreds of their clansmen in the middle of their own village. Violent opposition and persecution ensued, but the converts stood firm, and five or six others came forward and were also baptized, and among them Gamu Shah himself, and there are at the present moment other candidates for baptism."

—*Madras Mail*: "From the following statement of facts that have just come to our knowledge it appears that the Public Works Department are renovating a part of the great temple at Tripetty. It seems somewhat of a pity that a Government department should thus be employed, for surely if Hindoo temples may be appropriately repaired under the auspices of Government, Mahomedan mosques are equally entitled to consideration. Clearly a line should be drawn somewhere. The work connected with the restoration of the Thousand Pillar Mandapan at Tripetty was in the year 1872 given on contract to one Balakistna Doss of Renegunta. The Chittoor Range officer having been requested by Government to inspect the Mandapan, that officer submitted a report in February 1872, pointing out that the original estimate of Rs. 15,400 had been very incorrectly prepared, and did not provide for the thorough restoration of the building, and as the defects pointed out and the suggestions made by him were of much importance, he was desired to frame and forward a revised estimate. He accordingly in May 1873, explained that the amount of the estimate proposed by him was enormously larger than the original estimate, owing to the high rates to be charged in consideration of the unhealthy climate of the hill, and of the requisite labour and materials having to be taken up the hill from Lower Tripetty. It appears that these circumstances were not taken into consideration by the overseer who framed the original estimate, who was a youth fresh from the Engineering College in Madras, and without practical experience of any kind. As the amount of this revised estimate came to Rs. 45,000, the wishes of the Mahant had to be ascertained as to whether he would consent to pay the additional funds required for the work. After some correspondence, he paid Rs. 17,500, besides the Rs. 8,707-3-4 available for the Mandapan works, out of Rs. 10,000 originally contributed by him, and he has promised to pay the remainder as soon as the money in hand has been expended. Under these circumstances the work received the sanction of H. E. the Governor in Council on 17th ultimo."

—We learn from the *Philadelphia Medical Times* that a burglar broke into a physician's office in that town, and opening a closet (while his companion with a dark lantern was in another part of the room), got his hands between the jaws of a skeleton, which, being adjusted with a coil spring and kept open with a thread, closed suddenly on the intruding hand by the breaking of the thread. Startled at being thus seized, he uttered a faint shriek, and when his companion turned the lantern towards him, and he beheld himself in the grim and ghastly jaws of Death himself, he became so overpowered

by fear that he fainted, and fell insensible to the floor, pulling the skeleton down upon him, and making so much noise that his companion fled immediately. The doctor, alarmed at the noise and confusion, hastened into the room, and secured the terror-stricken burglar, still held by the skeleton."

—Dr. Pusey, at a meeting of the Church Union, London: "The so-called Church Association—dis-sent—had for its object their utter destruction, and there must be something the matter when so grave a body as the House of Lords had almost agreed that something must be done. (Loud laughter.) There was a concentration of force against them, but this concentration shewed the strength of the Ritualists (Cheers.) The Imperial Parliament had been invoked to curse them, and with all speed, lest they should grow in the meantime. They must have a strong hold upon the mind of England when all this was called for. Some persons called Ritualism a pestilence, but in any case it was not a pestilence which seized upon people against their will. He was of opinion that this opposition would be of great use by consolidating the Ritualists. A check was needed for the cause, and it had come to strength, then them; to carry out their design, which was to evangelise and catholicise England (loud and prolonged cheering.)"

FRIDAY, JULY, 10.

—The *Colomba*, with the next English Mail, left Aden yesterday at 2 A. M.

—A line of telegraph from King George's Sound to Adelaide is proposed.

—Deaths last week, 257.

—At Poorundhur, on the 7th, Sergeant C. Cox received a medal for long service and good conduct.

—The (New York) *Independent* of May 14th, says: "Although its report has not been published, it is known that the court-martial which has been trying General O. O. Howard on the old charges, which have a hundred times been brought against him, has agreed on a report acquitting him unanimously. We expected nothing less, and we believe that the present vindication will be so complete as for ever to silence all traducers. About half of the members of the Court were Democrats and two of them Roman Catholics, so that we may be sure that there has been no whitewashing. The rancour with which General Howard has been pursued by a few enemies has been atrocious, and even many respectable journals have shown themselves more ready to believe evil than good of him, and that, apparently, because he was known as a Christian man. We trust that General Howard may now be allowed to wear in peace the laurels he has so nobly won in the field of battle and in the Freedmen's Bureau."

Selections.

THE DOOR UNLOCKED.

SOME time since I wished to enter a strange church with a minister a little before the time for service. We procured a key, but tried in vain to unlock the outside door with it. We concluded we had the wrong key, and sent to the janitor for the right one. But he came and told us that the door was already unlocked. All we had to do was to push, and the door would open. We thought ourselves locked out, when there was nothing to hinder us from entering.

In the same way we fail to enter into love and fellowship with God. The door, we think, is locked against us. We try to fit some key of extraordinary faith to open it. We try to get our minds wrought up to some high pitch of feeling. We say, "I have the wrong key; I must feel more sorry; I must weep more." And all the time the door is ready to open if we but come boldly, with humble earnestness, to the throne of grace. We may enter freely, at once, without having to unlock the door. Christ is the door, and His heart is not shut against us. We must enter without stopping to fit our key of studied faith, for His mercy is not locked up. We must enter boldly, trustingly, not doubting His readiness to receive us "just as we are." He is willing, already, and we must not stop to make Him willing by our prayers or tears."—*Herald of Mercy*.

MESSRS. MOODY AND SANKEY IN PERTH.

"Good unto all men is the Lord,
O'er all His works His mercy is."

We, in Perth, have found it true. It was last winter when the Christmas fogs were round us that we heard once more tidings of great joy." The

power of the Lord was present in Edinburgh, and the men with whom the right hand of the Lord was working were expected in our city.

Often during the years since the Revival of 1860, prayer had gone up that the Spirit of quickening might be poured out on Perth, and now we thought the Lord will answer these prayers—our prayers, the prayers of the strangers who have been amongst us, and the prayers of our departed ones. But God's "due season" had not come.

Noon-day prayer meetings and evangelistic meetings were commenced, and we looked from week to week for the presence of Mr. Moody and Sankey in our midst. For twenty weeks the noon-day meetings were continued, and God gave many drops of blessing during that time. There was a cheering work amongst the children. Professor Martin, from Aberdeen, held meetings for five weeks, and in these meetings many little ones gave their hearts to Jesus.

The Professor left us, and it was resolved to make, for one month, a strenuous effort to win the older people to Christ by holding evangelistic services every night in the week, Saturday excepted. During that month Messrs. Moody and Sankey have come—and we lift our hearts to God and are glad that He has chosen his own time for sending them, and that He has sent his blessing with them now.

Mr. Sankey came amongst us on Friday, the 29th ult. There was a meeting in the evening, at which Dr. Black, of Inverness, and Mr. Robertson addressed the people, and for the first time in Perth, we heard that night Mr. Sankey's new song, which has since become so familiar to us, yet never fails by God's grace, to speak to the heart of many whom a sermon may not reach. That night the angels echoed around the throne, "Rejoice, for the Lord brings back his own."

On Sunday morning a meeting was held for "Christian Workers and those disposed to work," when the City Hall was crowded. Earnestly and thrillingly Mr. Moody spoke, and when Mr. Sankey sang "Go work in my vineyard," that large congregation listened with glistening eyes, and hearts kindled anew in love to Jesus and a desire to work more diligently for Him who suffered so much for us.

In the evening there were meetings on the South Inch (at which between 4000 and 5000 people were present) and in the City Hall, with overflow-meetings in two churches. If it were the spirit of curiosity which prompted such multitudes to stand about for hours until they could get into a church, we must thank God that He has brought good even out of this evil, and we do thank Him for all that He has done this week by his dear servants, and their American brethren, the Rev. M. M. Parkhurst of Chicago, and the Rev. W. A. Spencer of Rock Island.

Mr. Moody has held the usual course of meetings every day. Noon-day meeting in the City Hall, Bible-reading in the Free West Church, and evening meeting in the North United Presbyterian Church. The number of inquirers has been very great, and many, very many, have found peace. It has been a quiet strong tide of blessing; it is as if God had sent his servants to unlock the flood-gates of his grace, and the water of life has swept out in deep and steady currents, leaving no place for the breaking waves of excitement and mere feeling. Especially this is to be noticed in the Bible-readings, when from day to day the large church in which Mr. Moody lectures, is crowded with people reverently and simply studying God's Word.

Besides the above meetings there has been an overflow meeting in the City Hall each night, conducted by the Rev. Mr. Parkhurst, at which many have been blessed. And in the Free West Church there is a meeting for children, at which Mr. Spencer sings and talks to the little ones. Another minister gives a short address, and Mr. Sankey sings one or two hymns.

There is an inquiry-meeting after, from which many little ones go out trusting intelligently and heartily in Jesus, and eager to bring others to Him. The meeting is dismissed about half-past eight.

We hope still to have Messrs. Moody and Sankey and their friends with us on Sunday next, after which the former intend returning to Dundee for a few days, on their way to Aberdeen.

HOW JAMIE TRUSTED AND WENT IN TO SEE THE QUEEN.

A Sunday School teacher, whom I knew very well, when addressing his class some time ago, said—
"My dear children, I want you all to trust Jesus, that is to give your whole hearts to Him. The

Saviour pities our sinful state; He loves us and wants to bless us. But He cannot do so while our hearts are closed against Him. We must trust our case fully and simply in His loving care, and then He will bring us safely to His heavenly home. I will explain to you what I mean. A little boy who lived in Scotland felt a very great desire to see Her Majesty Queen Victoria. He was an orphan boy, and had no one to care for him, and he thought if he could only see the Queen, she would pity him, and send him to a school, where he might learn to read and write, and then try to work for his bread afterwards. Little 'Jamie,' for that was his name, started off one fine morning for Balmoral, to 'talk to the Queen,' as he said. Those who heard him thought he was a very foolish, ignorant little fellow, to suppose that her Majesty would have anything to say to such a little ragged and poor boy as he was; but Jamie did not mind what they said. He was quite determined to see the Queen, and tell her all his wants. Well, when Jamie came to the castle gate, he was going to walk right in, but a great soldier stepped out quite crossly, and said—
"You cannot go in there? What do you want?"

"And Jamie answered, 'Please, soldier, I want to see the Queen.'

"But the soldier only laughed, and told him to 'be gone,' that such ragged boys as he could not get into the beautiful palace; and so the poor little lad drew back with a heavy heart, and, sitting down on a stone some few yards in front of the gate, began to cry piteously.

"Just then a young gentleman came near, and hearing Jamie sob, went up to him, and said kindly—

"Well, my little man, what is the matter?"
"He spoke so gently, and he looked so very good, as Jamie glanced at him through his tears, that he regained confidence, and told his trouble to the young gentleman, who, when he had heard it all, only smiled, and said—

"So, little man, you want to see the Queen, do you?"

"And Jamie said, 'Yes, sir.'
"Well," said the gentleman, "will you come with me, and I will take you in?"

"But Jamie answered doubtfully, 'Oh but, sir, you big soldier man willna let ye by neither.'

"Oh yes, he will," said the young gentleman; "only try him now. Just put your hand in mine, and trust me, and I will get you in; for he must let me through."

"Half-doubtfully, little Jamie took another good look at the young gentleman; and then, checking his sobs, he boldly put his little dirty hand into that of his kind conductor, and walked off with him to the gate.

"Here the soldier stepped out, and moved his gun, and little Jamie thought he was going to shoot him; but he was not, for he very respectfully presented arms to the young gentleman, and did not notice the little lad at all. Jamie jumped for joy when he got inside the gate; but he soon began to be troubled again, for he saw another great soldier near the palace door. So he turned to the young gentleman and said, as he looked down upon his rags, that perhaps the other soldier would not allow them to pass. But the young gentleman replied—

"Don't fear, Jamie, my lad; only hold my hand and trust me. I'll bring you to the Queen."

"And the little boy asked, 'Gentleman, who are you that are so kind to poor Jamie?'

"The young gentleman said, 'Oh, I AM THE QUEEN'S SON; so you see you need not fear.'

"The little lad did not fear after that; but boldly walked past the soldier who was at the door, and who wondered how it was that the Prince would walk with such a very poor-looking boy.

"And by and bye the Prince walked into a beautiful large room, and left little Jamie alone for a short time, whilst he went and told Her Majesty; and presently he was brought in to the Queen, who was very kind to him, and pitied him so much, that she sent him to a good school, where he was looked after, and taught to read and write.

"Now, my dear children," said the teacher, "tell me how it was that poor ragged Jamie got into the Queen's palace."

"Because the Queen's son took him in," said a hundred little voices.

"And," continued the teacher, "did the soldier try to stop him?"

"Yes, at first," said the children; "but not when the gentleman was with him."

"And did the Prince say what the soldier said, that he was too 'dirty and ragged a little boy to be allowed to go in?'"

"No, teacher; he pitied him, and took him by the hand."

"Now, children," said the teacher, "who wants to go up to the beautiful bright heaven, where God is?"

"I do!" "I do!" and "I do!" answered many little ones, who really seemed to mean what they said.

"But you have wicked, sinful hearts, and you have done a great many naughty, wicked things, and how can you hope that God will let you in?"

There was silence for a few moments, when one little one said, "Please, teacher, if we trust Jesus, He will take us in safe too, just as the kind gentleman did Jamie."

Was not that a sweet answer from a little child?

Dear young reader, if you will put your hand into that of Jesus, and trust Him just as Jamie did the Prince, He will save you and bring you to His beautiful heaven.

—Children's Treasury.

UNCLE TOM.

Miscellany.

—From the Church Missionary Society's Report for Western India, 1873; Rev. J. G. Deimler says:

"The Zenana Mission, with the exception of a couple of months in the rainy season, has been regularly carried on by Mrs. Deimler. The visits have been almost entirely confined to women of the Khoja class. There are more houses open to her than she can visit properly. A sincere friendship has been formed between her and many of the women.

It must be owned, such quiet and attentive listeners as we have are generally from among the Khojas, Memons, and Bohoras, all of whom are of Indian descent, and are not considered as true Muslims by the orthodox Moslems.

It is a gloomy picture that the Moslems of India, as a body, present to the philanthropic observer, though there are, it is true, even among them some few and honourable exceptions. Degeneration and decay from a moral, social, and material point of view; pride and arrogance as to the excellency of their own religion; a belief in their own former greatness, coupled with deep ignorance and lethargy; antipathy to European learning; a shrinking from exertion, both physical and mental, as a thing unfit for a noble man; the gradual decline among them of all those qualities which are noblest in man; scrupulous sensitiveness respecting the sanctity of Islam, together with many violations of its precepts. Here an outbreak of the evil passions of man, there an eruption of their deep-seated hatred against Christianity, and even where good convictions exist, a want of energy and mental power in following them out; such are the prominent features of their condition. The only real means of enlightenment and progress in civilization and influence are commonly rejected by them, and thus they are drifting onward to an unknown goal, while in a spirit of blind fatalism they are looking for a miraculous deliverance and restoration to their bygone power and glory. There can be little doubt as to the existence of a widely ramified and hidden net of Wahabi agitation spread throughout India and its borders. The local preachers, whose aim is not so much the propagation of their faith as opposition to Christianity, without being in connection with that puritanic sect, excite by their appeals the evil passions of their hearers, and thus endanger the public peace.

The East African congregation here consists now of about thirty persons, fresh ones having arrived from Shazampur and other places in the place of those who left us.

In connection with our Native Church I baptized during the year two Hindu men and one Hindu woman, one African girl, and five infants; I received into our communion from the Roman Catholics one African married couple and one African woman, and married three African couples."

The Rev. Mr. Weatherhead says that an enlargement of the Mission Church is urgently needed. The cost will not much exceed Rs. 6,000. Can we raise this sum, he asks.

The Rev. A. Bapooji says:

"During the year under review two adult baptisms took place in our Native Church. The first one was a Guzerathi young man.

He was baptized in June, and ever since he has been improving in his Christian conduct and in the knowledge of the Scriptures. He is employed as a Police Ramosee, and is a very steady young man. Another interesting case was the baptism of a

young Kamati. In his early days he was one of our scholars in our Khetwadi School, and there Christian instruction made an impression on his mind, and ever since it gradually worked on him. Of late he was attracted to our preaching-place, where he became fully convinced of his sin and of the need of salvation by Jesus Christ. He had to forsake house, parents, wife, relatives, and friends, and also his employment under a Hindoo contractor, who dismissed him as soon as he became a Christian. He is a steady young man, and a thoroughly earnest and honest Christian."

The Rev. H. C. Squires says :

"I suppose it will be generally admitted that one most important element in Mission School work is that we should have a suitable number of lads to instruct. Here then at the very outset we discover one of the difficulties with which Mission Schools in Bombay have to contend. However ill-founded it may be, still there exists in the minds of most of those who belong to the better-to-do classes of native society a decided antipathy against sending their children to an ordinary Mission School. In towns where there is but little educational competition, or where the Mission School has a superior staff to the Government Schools, self-interest will lead many to overcome their scruples, and to consent to accept the education of their children in conjunction with religious instruction, at the hands of Missionaries and their assistants. But in Bombay no such state of affairs exists. Parents who have scruples about exposing their children to Christian influences, and who regard the being educated in a Mission School as a kind of stigma, have ample opportunities afforded them of obtaining the education they covet, apart from those adjuncts which they either dread or despise. Indeed I think it is quite open to question whether there is not a superabundance of cheap English education offered to the people of Bombay.

Sufficient has been said perhaps to show that from a purely educational point of view no actual necessity exists for the continuance of any one in particular of these Protestant Mission Schools, which by having the same aims, and being conducted on much the same principles, are placed to some extent in a position of rivalry with one another. In fact, so far from there being any urgent need of them all, any one of them might without much difficulty be made to accommodate all the boys that are at present found in the three. Perhaps it would not be going too far to say that we have all at present rather the appearance of struggling for existence, than of being benefactors whose favours are appreciated and eagerly sought after."

The Rev. R. A. Squires, Nassick :

"In last year's Report a brief account was given of the conversion of *Nimbaji*, a Mahar, in the neighbouring village of Makhmalabad. At first he had to pass through some very severe trials. Not only was he very badly treated by his relatives generally, but even his wife deserted him. After a time she returned. Since then all the members of his family have been won over. His mother was the first to come. One after another his three brothers with their wives have also joined him. The last of them is now preparing for baptism.

Anand is another convert in the same village, who has given very unmistakable signs of sincerity. He belongs to the same caste as Nimbaji, and, like him, was a leading man in it. Before becoming a Christian he had been induced by his first wife to marry a second, as all the children of the first marriage had died. Apart from the general question of polygamy, there were circumstances in his particular case which made it advisable for him to put away this second wife before receiving baptism. The resolution to do so was not come to without a struggle, for he was very much attached to her; but his duty was clear, and he willingly submitted."

(To be continued.)

TELEGRAPHIC NEWS.

London, 3rd July : In the House of Commons, last night, Mr. Dixon's Bill for enforcing the universal establishment of School Boards, and compelling attendance at school, was rejected by 320 votes against 156.—The debate on Mr. Butt's motion for a separate Irish Parliament was resumed. Mr. Disraeli demonstrated the impossibility of Home Rule. The O'Donoghue and Mr. Lowe also opposed the motion, which was rejected by 458 votes against 61.—Uneasiness prevails concerning the Atlantic Cable steamer *Farg* day, but the report of her loss has been contradicted.—The Ironmasters of South Wales have given notice of a further reduction of wages.—The following

promotions in the Royal Artillery have been gazetted.—To be Colonels : Lieut.-Col. C. G. Arbuthnot, Lieut.-Col. C. R. O. Evans.—The report of the Royal Commissioners appointed to enquire into the grievances brought forward by Mr. Pimms's Merchant Shipping Survey Bill has been published. The Commissioners deprecate the extension of official surveys or legislative regulation, and urge the preservation of full responsibility between shipowner and masters and crews by invigorating the Marine Department and improving the system of investigation of casualties. The Commissioners condemn the existing system of Marine Insurance, and recommend a complete revision of the law relating to Insurance.

4th : In the House of Lords last night, Earl Derby announced that England has acquiesced in the Brussels' Conference proposed by Prince Gortschakoff, on the condition that any discussion on the International laws governing the relations of belligerents, especially in maritime warfare, are excluded, and declines to enter into any new engagements of a vague character. The British Delegate will not be a Plenipotentiary, but will merely watch the proceedings.

Paris, July 3rd : The Comte de Chambord has issued a manifesto, in which he says : "France needs Royalty. Birth made me your king, and I wish to make a supreme effort to overthrow the barriers of prejudice separating us. I repudiate Absolutism. The Legitimist Monarchy is a limited Monarchy with two Chambers examining questions submitted to them. I reject the modern Parliamentary system. France desires a strong reparative power, and the Monarchy alone can secure strong alliances." The manifesto omits any allusion to the flag.—The Bonapartist journal the *Pays*, which was prosecuted for publishing seditious articles, has been acquitted.

4th : The French Press consider that the Comte de Chambord's manifesto renders his restoration finally impossible, and remark on the omission of any reference to the flag. *L'Union*, which was the first paper that published the manifesto, has been suspended for a fortnight. The Legitimists have introduced a motion with reference to this in the Assembly.—Obituary : M. Goulard.

London, 7th : Mr. Gladstone made his first appearance since Whitsuntide in the House of Commons last night. The Rt. Hon. gentleman opposed the Duke of Richmond's Scottish Church Patronage Bill. The debate was adjourned until Monday next.—All anxiety respecting the fate of the Cable steamer *Faraday* has subsided, as she has been reported safe.—Obituary : Earl Dalhousie.

Paris, 6th : The suspension of the newspaper *L'Union* has led to a serious crisis. The object of the motion respecting the suspension of this paper, which was introduced in the Assembly by the Legitimists, is the overthrow of the present Ministry.

7th : The National Assembly have postponed till Wednesday the discussion on the Legitimists' motion respecting the newspaper *L'Union*. The moderate Left and the extreme Left both combine with the Legitimists ; the issue of the question is doubtful and the position of the Ministry is critical.

Madrid, 7th : The Carlists are again threatening Bilbao and Santander.—General Zabala has been largely reinforced preparatory to commencing operations against the Carlists.

London, 8th : The Archdeacon of York has been appointed Bishop of St. David's, vice the Right Rev. Dr. Thirlwall who has resigned.

Paris, 8 : In the National Assembly to-day, the Legitimists' motion regretting the suspension of the paper *L'Union* was discussed. The Left abstained from voting upon the motion, which was consequently rejected by 379 votes against 80.—A motion, which was supported by Government, reproclaiming Marshal MacMahon's powers, was rejected by 368 votes against 331. It was ultimately resolved simply to pass an order of the day, which was carried by 339 votes against 315. This was considered tantamount to a partial ministerial success.—The Ministry have tendered their resignation, which Marshal MacMahon has peremptorily refused to accept ; he announces that he will send a message to the Assembly, expressing his determination to rule for seven years, and demanding the proper organisation of his powers.

PASSENGERS SAILED.

Per. P. and O. Str. *Lombardy*, July 4 :—(additional)
From Southampton.—Mr. Davies, Captain C. L. Hulbert, and Sergeant R. McIntosh.
For S. S.—Mr. A. W. Sharples.

PASSENGERS ARRIVED.

Per P. and O. Str. *Pekin*.—
From Southampton.—Mr. B. Bay, Mr. B. Morris, Mr. W. S. Clark, Mr. G. Tiltot, Mr. Bullocks, Mrs. Counsel, infant and child, Mr. and Mrs. Hurst and infant, Mrs. Gubbay's 2 native female servants and native male servant, Mr. Chatterton, Mr. Mackey, Mr. McRae, Miss Heatley, Mr. Fenton, Mr. Skipton, Mr. Waters, Dr. Straker, Mr. Cunningham's ayah, Mr. Barton.
From Brindisi.—Mr. H. S. Reid, Mr. F. Reid, Col. Ardagh, Miss Stephenson, Mrs. Harvey and infant, Mr. Stephenson, Mr. Wellesley, Mr. Hadjyne, Captain Hallett.
From Venice.—Mr. R. H. Barker.

PASSENGERS SAILED.

Per P. and O. Str. *Hindostan*, July 10 :
For Southampton.—Captain and Mrs. Taylor and infant, Captain

and Mrs. Monro and infant, Miss Clark, Surgeon-Major W. G. Don, Mrs. Harrington, a gentleman, Mr. J. Goldsworthy, Surgeon G. White, and Mr. H. Wassell.
For Brindisi.—Mr. F. L. Charles, Mr. O. S. Stack, Mr. W. D. Laing, Mr. M. W. Payne, a gentleman, Mr. S. G. Jones, and Mr. A. Hill.
For Aden.—A deck passenger.
For Suez.—Mr. C. D. Maugoes and Mr. and Mrs. Schumacher.

Domestic Occurrences.

BIRTH.

HOUSTON.—On the 8th of July, at the Mission House, Surat, the wife of A. Clarke Houston, prematurely, of a daughter, still born.

DEATHS.

BALLANTINE.—At Amherst, Mass. U. S. May 8th, Mrs. Ballantine, widow of Rev. Henry Ballantine.
WAINWRIGHT.—June 22nd, at Aden, Susan Ann, the beloved wife of Mr. R. W. Wainwright, Inspector of Police, aged 26 years.
ASHBURNER.—June 30th, at Poona, Margaret, fifth daughter of Colonel G. E. Ashburner, of the Bombay Army, aged 19 years.
STOCKBRIDGE.—June 29th, at Poornidhur, T. J. Stockbridge, Esq., Proprietor Ice Works, Mhow, aged 33 years.
BYTHELL.—July 4th, at Malabar Hill, George Kenworthy, youngest son of J. K. Bythell, aged 1 year and 20 days.
WADDINGTON.—June 29th, at Dharwar, Eveline, the dearly loved little daughter of George Waddington, Esq., C. S., aged 1 year and nearly 10 months.
SMELLIE.—June 29th, at Kurrachee, Marian, wife of the late J. Smellie, Esq., Commissariat Department, aged 33 years, 9 months and 25 days.
THOY.—July 5th, at Aurangabad, First Apothecary R. J. Thoy, Staff Hyderabad Contingent, aged 47 years and 7 months.

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Printed and Published for the Proprietors at the
EAGLE PRINTING OFFICE, BOMBAY.